

The South African Outlook

FEBRUARY 1, 1950.

CONTENTS

	Page		Page
THE OUTLOOK ..	17	Sursum Corda ..	29
January Meetings ..	21	Margaret Wrong Prize ..	29
The Proposed Levy on Industry for Housing ..	23	To All Zulus ..	30
Helen Springer ..	25	The Grace of the Lord Jesus Christ ..	30
The Challenge of the Ministry of the Church Today ..	26	New Books :	
"Do they really Grasp It?" ..	27	Once Dark Country ..	30
Christian Council ..	28	Africa beyond the Union ..	31
		Broadcasting and Society ..	32
		The Two Villages ..	32

The South African Outlook

To say that a man, because of the race to which he belongs, must always be subordinate, is un-Christian. For Christianity is not interested in a man's race, but in the man himself. It is not the race, but the individual who belongs to it, that is important in the sight of God.

The Archbishop of Cape Town.

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Anti-tuberculosis Vaccine.

We hope that nothing will be permitted to hinder or delay unnecessarily the large-scale campaign in Native areas for immunisation against tuberculosis which the Department of Public Health is understood to be considering. Our distressingly high death-rate of 20,000 annually from this disease—seventy per cent of them Africans—which is the highest of any country in the world in which statistics are kept, calls for effective measures on an heroic scale. Fortunately the prime essential for such an effort is now available in the form of the remarkably effective B.C.G. anti-tuberculosis vaccine which is at present being cultivated at the South African Institute of Medical Research.

B.C.G. stands for "bacillus of Calmette and Guérin." It induces a mild tubercular infection which stimulates the body to build up forces able to destroy the comparatively harmless germs and to fight successfully against any more virulent ones to which it may be exposed later. That the vaccine is both effective and harmless has been fully established and it is coming into use freely in several countries. Norway, for example, has a special Act which

enforces this vaccination for various groups, on medical students, for instance, and on nurses. It is claimed to be particularly suitable for children.

With a weapon of such effectiveness to hand there should be no hesitation or delay over bringing it into skilfully planned and boldly directed action. At the moment the battle is going very disastrously against us; but though the fight hitherto has been definitely a losing one, it need no longer be so.

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The Prime Minister and the future of Bechuanaland

Surely it was a little surprising to find the Prime Minister rebuking severely, if courteously, the Southern Rhodesian Minister of Internal Affairs and the British Minister of Commonwealth Relations because, after consultation, the former had stated that in any possible change in the status of the Bechuanaland Protectorate, Southern Rhodesia's viewpoint concerning the Territory will be taken fully into consideration.

"I should like to point out in all politeness" runs Dr. Malan's statement. "that, according to the solemn agreement entered into between Britain and the Union in 1909 and as described in the South Africa Act, the disposal of the Protectorate is a matter solely and exclusively between these two above-named countries, in fact in such a degree that even the conditions of transfer to the Union are specifically laid down therein.

"In the circumstances it must definitely be regarded as surprising that such a statement could have been issued jointly by the two mentioned Ministers of Rhodesia and Britain without any prior consultation with, or even notice to, the Government of the Union.

"This, to my way of thinking is not consistent with that good faith nor that good friendship which has until now always existed between these three States and which it is assuredly in the interests of all three to carry on still further and unabated."

The general surprise over Dr. Malan's extremely sharp reaction is, we feel, more justifiable than that which he thus expresses over the Rhodesian Minister's original statement, and for two main reasons. Firstly because he seems to have overlooked the fact that fifteen years or so ago the then Secretary of State for the Colonies, (Mr. Malcolm Macdonald), said the same thing in the House of Commons, since which Rhodesia has frequently

expressed her interest in Bechuanaland, more particularly the northern part, without any startled or indignant protest from her southern neighbour. And secondly, we were under the impression that Dr. Malan had come to feel that the "solemn agreement" of 1909 had ceased to merit quite the same devout reverence to all its contents which appears to prompt his present indignation. He will, no doubt, be afforded some opportunity during the present session of Parliament to explain just when the South Africa Act is to be held inviolable and when not.

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"The Proof of the Pudding . . ."

Mr. A. Schauder is a vigorous member of the National Housing and Planning Commission. He earned the right to be listened to on social questions by his achievements when he was Mayor of Port Elizabeth, particularly in regard to housing for the lower income groups. At the recent conference of Native Advisory Boards he made a speech which deserves to be studied by South Africans in all walks of life. It was timely, outspoken, sensible and factual, and since the conference was meeting in Port Elizabeth, he was in the very strong position of being able in effect to say in support of his argument *Si monumentum requiris, circumspice*.

He had something to say about Passes :—

"Most Natives have no idea of the meaning of a pass and cannot read what is written on it. Many have not the means to carry passes on their persons. They have not got a decent shirt to their backs, and in many cases their trousers have no pockets. . . .

"In Port Elizabeth we have done our best to see that Natives are not burdened in this way. Every Native in the city is entitled to walk through the streets by day or night without the police calling on him to produce a pass. There is no pass law or curfew hour in any part of the city."

He dealt also with the service contract system for Natives which Port Elizabeth has always rejected, and claimed that the granting of a wide degree of freedom had not only been right and just in itself, but that the results had been extraordinarily beneficial.

"Although every Native living in the city is free to come and go at all hours of the day and night and although any Native from anywhere is free to enter Port Elizabeth whenever he pleases, the incidence of Native crime is the lowest in the Union. It is even lower than the incidence of European crime in some of the Union's cities."

Of the Poll Tax he said frankly that its original object has long ceased to be effectively operative; moreover, he pointed out, "there is every indication that more than the sum raised by poll tax is spent on collecting it, on prisons and on police operations."

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Weighty words on Housing.

Mr. Schauder's convictions on the subject of housing are clear and his record of accomplishment in this regard adds weight to what he had to say about it on this occasion.

"I can tell you from a lifetime of experience that without the basis of adequate housing in which a civilised home life can be lived, all discussions of social policy generally, and Native policy in particular, are meaningless and unreal.

"Much is heard about the so-called 'losses' on housing. It is cheaper, however, to build houses for the people than to build gaols, hospitals and mental asylums and to run them.

"There is, in fact, no excuse for apathy on the part of local authorities to provide adequate housing for Native families who are contributing to the economy of our towns and cities."

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The Words of a Friend.

In addressing the Africans present at the conference he was no less outspoken. He urged them to realise the difficulties in which the Europeans find themselves and not to make undue or excessive demands. To those with good education he appealed to work harder among their own people, to give real service without heed to the cost in running voluntary organisations, in suppressing gangsterism, in cherishing a devotion to all possible forms of co-operation between different groups.

It was indeed a stirring address deservedly described by one of the papers as a "clarion call of common sense cutting like a trumpet note through a buzz of platitudes."

* * * *

A contrast.

It was perhaps rather hard on the Secretary for Native Affairs that a lively, fighting speech like this should be made on the same occasion as his own first important public appearance in his new office, and in the city where its assertions could be so easily tested. For, even allowing fully for the different qualities and backgrounds of the two men, it was hardly possible for the conference to accept readily the soothing assurances of Dr. Eiselen after hearing the vigorous opinions of Mr. Schauder. But in any case it would have been difficult for them to avoid the feeling that the Secretary's talk was for the most part the usual stuff. What they had hoped for, as some of them said quite plainly, was to hear what apartheid really means on the positive side, so that they might not misunderstand or misrepresent it. But there was little food for their hungry hopes, beyond what they knew already. If there is more under the Government counter it seems to us a pity that so good an occasion was not used to produce it. There was the rather questionable assertion that the rural Native population is comfortably housed, together with a

similar one to the effect that "agreement has been reached on broad principles with the representatives of employers on the proposed contribution by employers towards the cost of Native housing." But, generally, the positive statements were held to be unimpressive and the omissions serious.

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"No uncertain sound."

Out of his wide and intimate experience, including eleven years as chief executive officer of the Native Affairs Department, Dr. Douglas Smit tendered valuable evidence to the Native Education Commission during its sittings in East London. He stressed the importance of recognising that Native Society is much more diverse and complicated than it was in earlier days when the foundations of our administration were laid down, and told the Commission that he felt it to be impossible to express constructive opinions about many of its questions until the Government had supplied more details of how it proposed to implement its professed policy. To the question whether it is correct to regard the Natives as a separate and independent race—rather a vital one to a Commission which has been appointed to formulate "the principles and aims of education for Natives as an independent race"—Dr. Smit's answer was an emphatic negative. In his opinion the interests of the various races of South Africa had become so interlocked that failure to recognise their inter-dependence would be most dangerous. As to the racial characteristics of the Natives, he found them too varied and diverse to admit of any general definition.

Dr. Smit dealt in considerable detail with the question of careers for Natives, so seriously complicated by the selfish and timid attitude of the European, who fails to realise that Native progress will not hinder but rather greatly help his own. On questions relating to the financing of education and its control, pensions for teachers, school feeding and various other matters, he spoke with conviction and clarity such as any commission might welcome. Compulsory education must come, but many more schools must be provided first, and these, he felt, should preferably be community or government schools, with the missions, to whose services to Native education he paid whole-hearted tribute, concentrating rather on what they already have on their hands. Under the general heading "Other matters" he had something to say about disturbances in institutions, noting with regret that one of the most disquieting features was the spirit of antagonism found in some of the African teachers. With such people, he suggested, progress had perhaps been too rapid for them to be able to overcome a sense of frustration. Recognising the existence of political influences at work and a strong feeling of nationalism, he concluded by saying "It is a phase in the history of the people that we hope will

pass, but it is a development which needs firm handling and constant watching." From a man of Dr. Smit's calibre and experience these are significant words.

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The Hoernle Memorial Lecture, 1950.

Senator Edgar Brookes has laid South Africa under deep obligation to him by his recent realistic and moving pronouncement as Hoernle Memorial Lecturer. It was eminently worthy of the occasion, the coming of age of the South African Institute of Race Relations. There are whole paragraphs which we should like to quote in full and we imagine that our readers would be little disposed to grumble should we devote several of our columns to it, but that is hardly possible. No doubt the full text will be available in pamphlet form shortly, and we would urge them to secure copies both for themselves and as gifts for as many of their acquaintance as possible. Its superlative value seems to us to lie chiefly in its unhesitating sounding of an authentic Christian note which is all too often uncertain or muted even in some of the considered pronouncements which have been made by Churches. To assert that "the only way to save ourselves is to lose ourselves" is doubtless calculated to arouse scorn or pity amongst the great ones of our state and of our world, as it always has done, but to those who take Christ seriously it is the ultimate wisdom, the only sure foundation for full and enduring life, whether for a nation or for an individual. To the loyal it is the clear word of their Master and to the discerning it is the no less clear lesson of history.

What then is its significance for us? Dr. Brookes put it this way. "Standing aside a little from the conflict and looking at it dispassionately one can see that nothing is more likely to wreck the position of the European in South Africa than the measures which are now being taken to safeguard it." Here is no exaggeration in search of effect, but plain and simple truth resting on divine wisdom. All those who base their policies on Self-interest and its shady ally, Fear,—which are the real parents of the herren-volk doctrine,—must reckon with it and with its power to enable those who are gripped by it, be they only a handful, to hold on to their vision of reality and to be quite incapable of ever lowering their colours or abandoning the fight.

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Unemployment Insurance ceases for Africans.

As a result of the amendments made by Parliament to the Unemployment Insurance Act last year all Natives are excluded from its benefits from the beginning of last month. This is very regrettable and undemocratic and will have to be put right some day.

Referring to this exclusion of Africans in our issue of November last year we raised the question of the obvious unfairness to Africans who had been compelled to pay their contributions up to the end of 1949 although they were to

be cut out of the scheme thereafter. We welcome the news, therefore, that this glaring injustice has been removed by the Department of Labour's administrative decision that all those who have been contributing to the funds up to December 31, 1949 will be eligible for benefits for a period equivalent to that of their contributions. Thus an African who has been paying in, say, since the beginning of 1949 will be eligible for unemployment benefit until the end of 1950, subject only to the deduction of any period for which he may have happened to draw unemployment pay during 1949. This removes the unfairness for all save a few Natives who began contributing too late for any benefits to accrue. The Minister has admitted that there will be a small number of such, but says that the enormous amount of clerical work involved precludes any other method of dealing with the matter. The great majority of Native contributors will be eligible for benefits during 1950 for as many months as they contributed to the funds in 1949.

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Violent Speeches.

There has been a good deal of comment and much shaking of heads—not to mention clenching of fists—over some of the things said on public occasions recently by prominent Africans. We do not propose to deal with them specifically, but simply to suggest that Europeans will be wise if before condemning them out of hand they make a sincere effort to think themselves into the skins of such speakers, to imagine, that is, what their own reactions and words might be on occasion if it was their race that was the defeated one, subjected to restraints and colour bars and other frustrating treatment mainly because their skins were white. What if the white race happened to be the backward one and was therefore regarded as endangering the perpetual domination of the more highly civilised black people? Once they have succeeded in such a stupendous feat of imagination—which after all, is no more than the simple duty of every follower of Christ in regard to all judgements of his fellow men—it seems likely that the realisation might follow that the restraint which African speakers usually observe is really very remarkable. How rare these outbursts are on their side of the colour line, and how eloquent this fact is of the resources of good sense and the priceless gift of patience to be found there. But they must not be assumed to be inexhaustible.

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Salute a Pioneer.

The *S.A. Outlook* tenders its warm congratulations to Mr. Alpheus Mfanamuni Ndlovu who was admitted as an advocate of the Supreme Court in Cape Town last month and thus becomes the first African barrister in the Union. His success crowns a long and hard struggle, for he started with no external advantages. But he had something

better, a clear boyhood conviction as to his calling reinforced with an undiscourageable resolve to overcome all obstacles however great. His father was an illiterate Zulu labourer in the Bergville district of Natal and could give him no help, but by working in various menial capacities—as a coffee porter, a waiter, a house-boy, a farm labourer, a delivery boy—the lad raised money for his schooling by his own efforts. After matriculating in Natal he spent a further period of more than three years working and saving until with assistance from the Cape Peninsula Joint Council of Europeans and Africans he was able to enter the University of Cape Town and graduate in Arts in 1946. Last year he obtained his LL.B. degree. He proposes to practice in the Eastern Province, probably at Port Elizabeth.

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Indians help an African Hospital.

Twelve Durban Indians have provided the means for adding a new ward to the McCord Zulu Hospital in Durban at a cost of over £4,500 “as a grateful token of esteem of their appreciation of the services of the Hospital to the needy among the African and Indian communities.” The ward is named after Mahatma Gandhi and was opened in December by Mr. R. T. Chari, the Secretary to the High Commissioner for India, who stressed the importance of harmony between Indians and Africans and paid tribute to the Hospital both in caring for the suffering and in training girls as nurses without any regard to racial barriers.

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National Sunday School Convention, Pietermaritzburg : Easter, 1950

Sunday School workers of all denominations are invited to participate in the 35th Annual National Sunday School Convention of the S.A. National Sunday School Association to be held at the Metropolitan Church, Chape Street, Maritzburg, from the 7th to the 10th April, 1950.

Hospitality will be provided for all official delegates.

Apply: S.A. National Sunday School Association, P.O. Box 17, Port Elizabeth.

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The Christian Citizen in a Multi-Racial Society.

Dealing with a matter of great importance, this book of over 100 pages has been specially prepared for group study and discussion as well as private reading.

Eight different chapters here give an excellent lead to Christian thinking on an issue where it is imperative that we know what we believe and work towards its fulfilment.

Attractively produced, this book is offered at the specially low price of 1s. 6d. per copy, plus 1½d. postage, to get it into as many hands as possible.

More about it next month.

January Meetings

PARLIAMENT in South Africa usually begins its session towards the middle of January. It meets in Cape Town which, in spite of the inconvenience and cost of the dual capital system, (whereby the administrative work of the government is conducted from Pretoria, and the legislative a thousand miles away), has certain attractions in summer with which no inland centre can compete. The meeting of Parliament induces a movement of opinion and a freedom of expression which create the illusion that all the problems of state are up for consideration and that, according as the policies of the Government or the Opposition prevail, the country as a whole is heading for perdition or salvation, or *vice versa*. I do not altogether share the sentiments of a friend of mine who was conducting divine service and who, surely inadvertently, in guiding the intercessions of the congregation, said: "In view of the imminent re-assembling of Parliament let us pray for our country." Like Falstaff's comforter, we may feel that there is no need to think of such things yet; but at some of the other meetings that I attended the atmosphere of the discussions certainly suggested that the time was approaching when such extreme measures might have to be resorted to! I felt, however, that the mere fact that shortly before Parliament met there should be assemblies of earnest men and women drawn from all parts of South Africa, prepared to give summer days to the discussion of topics of grave concern to the whole commonalty, was an indication that, if the dry tree of political retrogression were sufficiently digged about, rare and refreshing fruit might yet be reaped. Two of those groups are of special interest to our readers. I mean the Christian Council and the Institute of Race Relations.

THE CHRISTIAN COUNCIL

The Executive of the Christian Council, which met on the 13th, 14th and 16th of January under the able Presidency of the Rev. E. W. Grant, was one of the best attended of recent years. Unfortunately, owing to the pressure on train accommodation, I missed the opening sessions; but what I did hear of the discussions and read in the papers which had been circulated by the Secretary, the Rev. Stanley Pitts, impressed me both with the necessity of the Christian Council as an organ of Inter-Church opinion and with its efficiency. One missed the acute and discerning mind of the late Archbishop, Dr. Darbyshire, but several of the original stalwarts of the Council attended and were as much in evidence as ever. It is impossible to refer here even to those discussions which I did hear, and no doubt a full account will be circulated later. Knowing of the deadlock which still exists between the Prime Minister and the Council, I listened with great attention to Ds. J. Reyneke as he told of an hour's conversation he

had had with Dr. Malan, in which the Prime Minister definitely claimed a Christian basis for his policies and regretted that the manner of approach to him precluded him from granting the interview which the Council had twice requested last year. Ds. Reyneke referred to the fact that several members of the present Cabinet were sound churchmen and, indeed, office-bearers in the Dutch Reformed Church; and he expressed the hope that the sections of that Church which had seceded from the Council or had never belonged to it, might be brought into fraternal relationship with it, a prayer which, for the ultimate good of South Africa, and especially in the interests of Christian unity, found a ready response in the hearts of the Council.

So exercised, indeed, is the Council about the divergence of approach to fundamental problems of race, that it has issued a "Call to Prayer," which appears in another part of this magazine. It is hoped that this will not be taken as a conventional appeal such as might be expected in ordinary course from such a body of Christians, but as their expression of deep anxiety over the bitterness which is invading public life in South Africa.

An important section of the Council, under the con- venership of the Rev. A. W. Blaxall, is that which deals with Social Welfare, and this it is that impinges on the political field and may account for the disinclination of the Prime Minister to receive a deputation from the Council. In regard to the Government policy of Apartheid, at least so far as it has been revealed in projected legislation and in the declarations of Ministers, it can only be said that the Christian Council takes up the stand that President Coolidge said his minister took in a sermon on Sin, namely, that he was against it! On the subject of Private Prisons which has recently enjoyed widely extended notice in the Press, the Council passed the ball to the Penal Reform League, whose Organiser, Pastor Junod, is one of the picturesque figures at these gatherings. It appears that private prisons are not new institutions in South Africa, and that some of their more objectionable features have been brought under Government control; but they sound a strange anomaly to those who have grown up under the shade of Magna Carta. If farmers provide, as a private enterprise, a prison, and hire the labour of the prisoners, to whose advantage is it that the prisons should be well stocked?

On Christian-National Education, on Native Education, on Mission Hospitals, the Council had interesting information to give. It is good to know that, as the result of representations by the Council's Medical Section and other bodies, the subsidies granted to Mission Hospitals by the Cape Province have been raised from fifty to seventy-

five per cent of approved expenditure. There is now general recognition that a Mission Hospital has something to give which cannot be bought.

The Council had valuable things to say, too, on Evangelism, on the production of literature for evangelization (what 19th century citizen could have foreseen a shortage of Bibles?), on Women's Work, and on Youth Work. Through its connection with the International Missionary Movement and the World Council of Churches the Christian Council of South Africa keeps us in touch with the wider world and informed of the great trends in religious and church life which are sweeping across that world today. Now as never before it is a necessity for Christians of whatever type of faith to take counsel together in order to arrive at a sure knowledge of God's Will in Christ for our generation. The forces opposing Christianity are too well massed to allow unnecessary divisions among Christians. Hence the Christian Council.

THE INSTITUTE OF RACE RELATIONS

The second conference that I attended was the annual meeting of the South African Institute of Race Relations on the 18th, 19th, and 20th of January. In the course of the twenty-one years of its history the Institute has come to be the main source of information in South Africa on all racial questions affecting Natives, Coloureds, or Indians. It does not engage in party politics, but can "pass the ammunition" to those of all parties who do. It endeavours to give factual and scientific guidance on, and to provide a forum for, the orderly discussion of racial matters. Naturally and inevitably, however, in the course of its history it has assumed the role of guardian of the rights of underprivileged people, and this has often given an edge to its counsels which has sometimes evoked a corresponding keenness of opposition. One of its founders was the liberal-minded professor of philosophy, R. F. Alfred Hoernle, whose widow, Dr. A. W. Hoernle, a distinguished anthropologist, conducted the meetings with impartial discernment, dignity, and grace.

In her presidential address Dr. Hoernle reviewed the present condition of the non-European races over against the dominant European group. She dissents from the Government policy of keeping the Indian disfranchised, but, believing that "a civilisation has the right to protect itself," she would be prepared to accept an individual differentiated franchise for the Indians, but would not otherwise hamper their development in any way.

With regard to Africans, the President said emphatically that relations between whites and blacks had worsened during the year. "No one," she said, "who has had any contact with the Africans can have failed to experience a growing sense of bitterness on the one hand, and on the other a re-orientation to a purely sectional outlook. Where-

as formerly the African had no other aspiration than to be a South African, today he is more and more imbued with the idea of African nationalism and freedom from the control of the White man—a thing that at this stage would be disastrous both for him and for the White man." Since there is no doubt, says Dr. Hoernle, that here in South Africa the White man is afraid of being swamped by the non-White man, and so is afraid to be just, she asks: "Can the White man's fears, so far as they are legitimate, be mitigated during the process of lifting a large mass of the population from very primitive cultural levels to those of modern civilization?" She goes on to advise the Institute "to give time and thought to a detailed study of federal and other systems of government which would perhaps ease the strains to which our society is more and more subjected, without jeopardizing fundamental principles of justice and right." Concluding her address, Dr. Hoernle advised those of liberal sentiments to take as much advantage as possible of all policies that have in view the advancement of the African in any sphere, and to co-operate with any department of government that is working to bring the African from a state of undifferentiated pastoralism to a state in which specialised types of occupation are the rule.

Senator Brookes, who delivered the Hoernle Memorial Lecture to a large audience on the first evening of the Council meetings, told us that he had resigned the presidency of the Institute in order to be free to engage in political controversy without embarrassing the Institute. In speaking of the dangers of the present political situation, he imported into his words the fervour of a Covenanter or, indeed, going further back into history, it seemed as though the mantle of an Old Testament prophet had descended upon him and the ancient oracles had become infused with fresh vigour. "Watchman, what of the night?" were the first words of his challenging lecture, and his answer to the call, "A day of darkness and of gloominess; a day of clouds and of thick darkness." Similarly, his summons to contest what he regards as an evil tendency in the present trend of things was couched in the language of Nehemiah, "one half of whose servants wrought in the work, and the other half held both the spears, the shields, and the bows." Again he likens the plight of the liberal-minded South African to that of the Three Israelites who were commanded to fall down and worship the golden image which Nebuchadnezzar had set up, in the present instance the golden image of perpetual domination by the white race, or, in its milder form, self-preservation; and he recalled their staunch declaration: "Be it known unto thee, O King, that we will not serve thy gods nor worship the golden image which thou hast set up." Those, again, who plead that self-preservation is an adequate justification of restrictive policies he con-

fronts with what he calls the heart of the Christian gospel—the only way to save ourselves is to lose ourselves.

The lecturer, however, did not content himself with denunciation and challenge. He gave this reminder to the non-European races: that the work of building must go on. In art, music, and literature, in science, agriculture, and health, in family and personal life, there is unlimited room for progress. Dr. Brookes admits the advancement that has taken place in education but laments that, paradoxically, along with this the political status of the non-European has deteriorated. So strongly does he feel about present political tendencies that he would make a new covenant or declaration of “unconquerability,” to be signed by all liberal-minded South Africans, White and non-White; for he holds that interference with the fundamental political rights of one section of the people is big with fate for all other sections. In this declaration they would pledge themselves never to acquiesce in spirit with laws that hamper fundamental freedoms or with a political system which excludes any section of the population from parliamentary representation.

All who are concerned about the immediate future of South Africa should obtain, read, and ponder the whole lecture, and then ask themselves whether human reason cannot even yet achieve such a triumph of statesmanship as would obviate what at present looks like a slide into the abyss of intractable racial antagonism.

Mr. Leo Marquard was equally uncompromising in a paper on the proposed deprivation of the Coloured people of the franchise they at present enjoy, and, indeed, would argue for its extension to their women and to Coloured citizens all over the Union.

No one could be comfortable or at ease while listening to these “voices prophesying woe;” but on the third day we had a paper from Mr. Harry Oppenheimer, M.P.,

which did disclose a patch of blue sky, a somewhat happier state of things not due to any government proposals but to a quiet confidence in the speaker that the industrial future of South Africa will depend primarily on the skill the non-European acquires and on the opportunities he receives or makes for himself. Mr. Oppenheimer sees no hope for South Africa in economic or industrial “apartheid,” but, in spite of the degree of it that already exists, he was able to show considerable development in manufacturing industry since 1939. Thus, while the number of Europeans employed had, by 1947, increased by 35%, the number of non-Europeans had risen by 42%. In the same time, European salaries and wages had increased by 111% to £79,000,000, while non-European salaries and wages had increased by 268% to £42,000,000.

Mr. Oppenheimer distinguished three main strands in the motives lying behind the demand for an industrial colour-bar, viz. colour prejudice; fear of deterioration in social standards; and thirdly, and most important, the determination of skilled and highly paid European workers to protect their standards of living. Mr. Oppenheimer is convinced that this anxiety of the European worker can and ought to be removed. If this is impossible, then, so he concludes, is the continued industrial progress of South Africa.

The confident spirit and reasoned presentation of this paper, the standing and competence of the speaker, the diction, illustrations and mode of delivery all combined to make his lecture a model of its kind.

I should be neglectful, also, if I failed to mention and to congratulate Mr. Quintin Whyte, the Director of the Institute, on the success of the conference and on his report of the manifold activities of the Institute during the past year.

A.K.

The Proposed Levy on Industry for Housing

THE position in regard to Native housing in the urban areas is far worse than it was; the need for more homes is greater than ever and less is being done about it. But now the Government claims to have found a good plan, so that the Secretary for Native Affairs, presumably on instructions received, could say recently at Port Elizabeth with some complacency “I am pleased to state that agreement has been reached on broad principles with the representatives of employers on the proposed contribution by employers towards the cost of Native housing.” Elsewhere we have felt it necessary to term this a rather questionable assertion, because it would appear from various plain statements by leaders in Industry that actually there is no agreement at all.

The idea that employers should pay a subsidy towards

the cost of Native housing is not a new one. It has often been aired in the past and the possibility of it was provided for in the Native Urban Areas Act of 1925. However, for one reason or another it was not exploited until the difficult position in which Johannesburg found itself in 1940 prompted the mayor of that city to do so. Since then it has been popular with municipalities which found themselves at a loss for funds with which to finance much needed Native housing schemes. When the previous Government announced its determination to assume full responsibility the idea fell away, but the present Government, having repudiated its predecessor's policy, has had to look for some other means of securing the required funds. A conference of more than a hundred representative persons was held in April of last year at which the delegates of

Industry pressed for a thorough and scientific enquiry into the whole question. To this the delegates of the United Municipal Executive, who spoke for the urban authorities, agreed but, citing the 1925 Urban Areas Act, insisted that any enquiry must start from the assumption that employers had a liability for housing. Industry's answer to this was that the situation had changed radically since 1925 when urban Native labour was largely migratory, and that, in any case, it was fundamentally wrong to make one portion of the community pay for the amenities of others.

Months passed and nothing was done about any enquiry. Then in November it was announced that the Minister was appointing a committee to report back to him by the end of the month with a proposal for the financing of Native housing.

The leaders of Industry realised at once that their proposal was being overridden, for it appeared that the Minister had definitely come down on the side of the municipal leaders, since he had laid it down that there was to be no discussion by this Committee on the question as to whether employers should be called upon to contribute or not, but that it should consider "the form in which the liability of employers to contribute towards the cost of Native housing, transport and other services in urban areas should be met." Here was precisely what Industry had been fearing all along. Housing was clearly only the thin end of the wedge, for the Government was evidently committing itself to a policy of "passing the buck" to Industry not only for housing but for all kinds of other amenities for Natives.

A very representative conference of industrialists, claiming to speak for the producers of over forty per cent of the national income and the employers of over a million workers, came to the decision that Industry could not take any part in the Minister's committee. Consequently its findings, which the Government has adopted, have no support from the representatives of organised Industry, Commerce, the Steel Industry or the Master Builders. In the light of this it is puzzling to read of agreement having been reached with the employers.

On the contrary there are all the signs of a sharp conflict of opinion and it is clear that the Minister has decided to resolve it by supporting one side against the other. He may be right, but it is difficult to see how he has accomplished anything of particular advantage to the public. The employers will doubtless debit the half-crown a month now to be levied on them for every Native employee earning less than seventy shillings a week to production costs and it is the public who will really pay it in the increased prices of the articles they buy.

Industry has made it clear that it is not seeking to evade its fair share of the burden but is willing to contribute

towards the solution of a great national problem. It has strong objection, however, to being singled out for discriminatory treatment, as if it were in some way specially responsible for existing conditions through having paid its African labour too little. In answer to the argument commonly used that mines, householders and farmers frequently house their Native employees it points out that this accommodation is in effect part of the wages paid, and that whereas the average pay of a house-boy is from £5 to £5. 10 a month with housing and food, of a mine boy £3 to £4 with housing and food and of a farm boy considerably less, the average pay of an industrial Native is more like £14. Moreover it is convinced that, given wages on this scale, the question certainly arises whether any subsidy on Native housing should be necessary at all. It is largely for this reason that it has urged from the outset of the discussions that a competent commission should study the real crux of the problem, namely whether Native housing cannot after all be provided on an economic basis. It rejects the contention that Native housing must necessarily be sub-economic, maintaining—the master builders agreeing with it, be it remembered—that it is possible to design satisfactory houses with economic rentals within the capacity of the pockets of Natives earning the wages it pays. Why then, it argues, must it be singled out to ease the burden which should properly be borne by the community as a whole?

It amounts to this, that instead of having agreed with the Minister's decision, the industrialist employers of African labour regard it as inequitable, as a mischievous palliative at best, a policy snatched at before the roots of the problem have really been studied and all the facts known. Their spokesmen have asserted that they are entirely willing to pay their share in national taxation which would come out of profits and would not be added, to the cost of production. To them it appears that the Government is stupidly beginning at the wrong end. "It should first" says one of them, "see whether suitable accommodation for Natives can be designed and built on an economic basis, and whether the Native worker can afford to pay for his housing out of the wages he earns before trying to saddle employers with an obligation which may be unnecessary, which is economically unsound, and which, in the final analysis, can only amount to a wholly unjustifiable, discriminatory tax against one section of the community."

Behind all this pother lies a much more serious issue, as the *Star* has pointed out in one of its excellent leaders:—

"What seems to have been totally lost sight of in this game of passing the subsidy buck is why a subsidy should be required at all. The real position is surely this, that a subsidy is being rather frantically sought from somewhere for Native housing, while at the same time the people

most vitally concerned are actively restrained in a variety of ways from increasing their earnings to the point where they would be able to pay economic rents or, better still, own their own homes.

"It may be broadly accepted that Natives in industry are paid what they are worth. If this is not sufficient for them to be decently housed, then the true answer is to make their labour worth more. A complicating factor is that the majority of urban Natives have to live in houses built for them by white workers who earn a great deal more than the Natives do. But this is only part of the

general pattern of restriction. The Natives could be trained to build for themselves, and, according to the Minister of Labour, they are going to be. Thus a middle path opens up which may eventually avoid both levies and subsidies. But it is not as yet a very broad path. The problem will never be completely solved so long as the hundreds of thousands of urban Natives are treated as a special class who have to have their housing and other amenities provided sub-economically because their labour is not worth a full living wage."

O.B.B.

Helen Springer

A LOVER OF AFRICANS AND AFRICAN TRAILS

A FEW months ago on the top of the hill at Mulungwishi in the Belgian Congo, the soil of Africa took to itself the tired body of a woman who for no less than fifty-eight years had been a familiar and dauntless figure along its trails. Beyond any of whom we have record she was the woman path-finder in the heart of Africa, and when the full story of her life comes to be written, as assuredly it must, it will be found an inspiring one indeed.

The African part of it, nearly three-quarters of the whole, began in 1891 when Helen Emily Chapman came out to the Lower Congo as a girl of twenty-two. Shortly after her arrival she was married to William Rasmussen, a fellow-missionary of the Bishop William Taylor Mission, and their honeymoon trip took the form of an adventurous voyage up the turbulent waters of the Congo in a small rowing-boat to Vivi, near which they established their station. However, before long the climate, so much less well understood in those days, together with the very primitive living conditions, proved too much for them and they had to take furlough after two years. Returning to the Congo in 1894 they were posted to Isangila, higher up the river, near the site of one of Stanley's early camps, in beautiful country with a terrible climate. In less than a year malaria claimed Mr. Rasmussen and the young widow remained with superb devotion to carry on alone. She made herself mistress of the language of the area and no less of the hearts of the people. Time and again she was prostrated by fever; twice her life was despaired of and a grave was dug for her. Eventually it became imperative that she should be transferred to some less exacting field, but her love and devotion had been fruitful in lives won from the darkness. Two of her converts, a boy and a girl who had been in her school at Isangila, were transferred to the Angola Mission and on the completion of their training were married. The husband became an ordained minister and four of the sons of the marriage are following in their father's footsteps today.

A new sphere of work in less exacting conditions of climate opened for Mrs. Rasmussen in 1901 at Umtali in Southern Rhodesia. Here she was appointed by that great missionary leader Bishop Hartzell to open a boarding school for girls. It was a most discouraging prospect in those early times; indeed, a fellow-missionary assured her that she might as well go home again without troubling to unpack her trunks, for she would never get any girls. The challenge of the situation just suited her and she set to work to trek all over the district and to master the language. This she found surprisingly akin to the one she had learnt on the Congo and as there was as yet no grammar of it she set herself to produce one. This appeared in 1905 and the other great event of that year for her was that she married the Rev. John M. Springer, a fellow-missionary. Her work on the Chikaranga or Chishona tongue was of great and lasting value, so that years later a writer in the *Rhodesia Herald* on "Women Linguists," after giving well-merited praise to Mrs. A. A. Louw of the Morgenster Mission of the D.R. Church, who had brought out a larger grammar a few years later, could say "The other woman who deserves honour is Mrs. H. E. Springer, for the remarkable intuition by which she anticipated the creation of a unified literary tongue for the Mashona. As far back as 1905 Mrs. Springer wrote 'There is no more difference between the different dialects here than between the dialects in the different parts of the United States; not nearly so much as is to be found in various parts of England or between the various clans in Scotland.'" ("Had this advice been followed at the time" writes a Shona expert, "an immense amount of labour, expense and difficulty could have been avoided." What Mrs. Springer divined twenty-five years earlier was proved beyond all doubt by Dr. Doke in 1929 as the result of careful scientific investigation.)

Then in this memorable year for Helen Springer the break came and girls began to arrive for the boarding-

school. Many were moved by the desire of escape from undesirable marriages, and they had the support of a law which came into force that same year and permitted them to remain at the Mission rather than return home to marriages for which they were unwilling. Moreover by this time there were eligible boys who wanted wives who had been to school.

When furlough time came in 1906 the Springers resolved that the first part of their journey to America should be in the form of a survey trek across the continent to emerge on the Atlantic coast in Angola. It took them three months and involved about 1,500 miles on foot, or, on occasion, in a *machila*, though this luxury was unusual. From the then rail-head at Broken Hill their route went through Kan-shanshi, Kambove and Ruwi, near the present Kolwezi. In very many of the areas traversed Mrs. Springer was the first white woman ever seen.

Returning from furlough to open new work in the Southern Congo, two years were spent near Kasaji, where slaving still persisted. The nearest station was at Kalenge Hill, a week distant by carrier. Once again a primitive, unwritten language was tackled and a primer, hymns and the Gospel of Mark produced.

The next move was in 1913, to the Kambove mine, where they arrived two months before the railway and Mrs. Springer was the first white townswoman. When her husband was appointed bishop in charge of the Umtali-

Elizabethville area she generally accompanied him on his many long journeys. On two occasions she went with him to Liberia, penetrating far into the interior and up to the French border.

Her literary gifts were no less remarkable than her linguistic ones and she was a voluminous writer for Church papers and magazines. Two books of fascinating word-sketches of her pioneering experiences, "Snapshots from sunny Africa" and "Camp Fires in the Congo" had a deservedly popular vogue and won friends and support for African missions.

And so she lived and trekked and translated and wrote for Darkest Africa, and in Africa she continued to make her home until her eightieth birthday. It was not long after that that her home-call came, and her spirit took the last, triumphant trail.

"I love the trail, (she wrote thirty years ago)
Within the depths of the great forest
Where rubber vines and parasites loop up
And down, like serpents of a former age;
Where crystal waters leap from mossy beds
And chase each other over silvery sands and fern-
trimmed rocks—
How joyous there to slake the thirst
And eat the frugal, well-earned lunch!
I love the trail."

The Challenge of the Ministry of the Church Today

EXTRACTS FROM AN ADDRESS TO AFRICAN STUDENTS

IN this age the Church of Jesus Christ is no longer an affair of one corner of the world, but is rooted and growing under every sky; no longer Jewish, Greek, Roman or Western, but Universal, the Church to which at its birth was given the promise that the gates of Hell should not prevail against it. We who believe in Jesus see here the great new fact of our time; we recognise here something of the meaning of human history; we find here something on which it is not folly to build our hopes.

But this great fact increases rather than diminishes our responsibilities, for it means that the world Church is looking for Christian leadership from the Church in Africa as much as from the Church in Britain. Indeed, of the Older Churches which send missionaries to Africa it may now be said; "They must decrease", and of the Younger Church in Africa it may be said: "It must increase." More and more the responsible leadership of the Church will pass into the hands of Christian Africans. This does not mean that we shall ever be able to do

without each other, for that would be contrary to the intention and spirit of the Gospel, but it does mean that side by side we shall seek to determine the will of God for the peoples of Africa, and see that it is practised in the Church and in society.

What sort of picture does South Africa present today?

Here we are, men and women of different races and languages and culture—African, Coloured, Indian, European—all thrown together in a beautiful sunny land, and our major task is the same as that of the peoples of the world at large: to learn how we can live together in harmony and goodwill. Some may desire the isolation of the peoples or the dominance of one or another group, thinking that they are the favoured of the Lord, that the land and its wealth are theirs only. That is what the Israelites thought in Amos' day, 750 years before Christ: that they were God's favoured people and other nations did not even count. Amos proclaimed that just as Jehovah had brought Israel from Egypt to Canaan, so He had brought the Philistines from Caphtor

(Crete) and the Syrians from Kir (east of Mesopotamia). God is working out a great experiment here in South Africa—the experiment of teaching different people to live together in one land in concord, and He has called His Church to make known this aspect of the Gospel, and that at a time when the Universal Church was never better prepared to proclaim it.

Consider for a moment the work of the Christian minister.

He is the local leader of a world-wide Christian fellowship. He is not alone, no matter how isolated he may feel; he has the resources of the World Church behind him. As minister to the flock of God his first task is to hear the Word of God speaking to his own soul, and faithfully to pass on that message of God's purpose to the total immediate situation in which he lives. He is leader in a spiritual enterprise which will have tremendous effect on the life of the peoples of South Africa, for the Word of God touches every individual and every society in judgment and in forgiveness, and is of such power that it can remake the total life of man. He who handles the Word of God handles dynamite, because it lets loose incalculable, but constructive, energy for the re-making of human society.

And this is what makes the minister a social worker of the first importance. Social work which merely aids men to fill in their leisure time, or the leisure time they should be spending with their families (!), *may* be necessary and helpful; but it does not get to the roots of human pride and greed and selfishness. This is what the minister can do, not only in the pulpit but in the

homes of the people to which, by common consent, he is a welcome guest and counsellor. He has unique opportunities of getting to know people and their problems, of counselling them in the way of life, of restoring wounded personalities to mental health and a balanced outlook on life by making the love and forgiveness of God real to them. He can watch whole families grow up in the grace of Christ, keep them from straying from one another, and bring them together at the only place of real unity of persons that we know, the Table of Holy Communion.

All branches of the Church in South Africa are urgently calling for men to study for the ministry. "The harvest truly is plenteous, but the labourers are few" (Matthew 9, verse 37). Sometimes there are difficulties in the way, such as financial obligations to other members of the family; but the story of the Church is the story of such difficulties overcome. In a little village in Scotland a boy grew up whom all considered should be a minister, but there was no money for the long course of study. This boy's elder brother solved the problem: "I will go to Glasgow and be a policeman," he said, "and you, Donald, will live with me, and I'll earn enough to keep us and to pay your fees." And so it happened. And at the end of eight years Donald and his brother returned to their little village, Donald to be minister to his own people and his elder brother to drive him round the parish in the gig and be "the minister's man." Difficulties can be overcome when the will to overcome them is there, and especially when desire to serve in the Spirit prevails.

MUNGO CARRICK

"Do they really Grasp It?"

"TELL me, do 'they' really grasp the Christian Message with all its implications of Christian civilization and standards?" Such a question comes many a time to us missionaries and in dealing with the matter we sometimes answer from the Biblical and theoretical point of view. We should like to answer the question with a few pictures taken from everyday life. As the two men of whom today's picture is taken are still alive, we will simply call them Jim and John.

Jim: "A quite good old boy," as the local store-keeper puts it, is in our opinion a man deserving our full confidence. Jim is a teacher, not very highly qualified, neither is he one of those much criticized "educated and uplifted" types of African. He is sometimes at war with figures and returns, but never speaks too quickly, and always waits his turn patiently to give his opinion. Jim had one ambition, to build a decent school for the children of the neighbourhood. The parents took years to under-

stand that it was their duty to help get that school built. But Jim persevered, and one day he left on a long train journey to go and buy the corrugated iron for roofing the school. He returned with the iron he had selected himself, because it had to be good iron for the roof of his school. That school stood for many years, and was then removed by unauthorized persons who avoided further trouble by offering to return the dismantled school and to rebuild it again "just as it was before." Many of the country people were glad for the reason that "we should thus win the case." Jim was not happy about it and he came to see us. After a lengthy preamble he said: "Mfundisi, that school will have to be returned and rebuilt by the people who have removed it. But, as Christians, we are going to lose much more than we shall gain, because some of us are glad that the others have been beaten. I would like to propose now, that we who know Christ, the Prince of Peace, should join the builders and

give them a hand in rebuilding the school and church they have taken from us. As they will have some expenses in buying nails, here is some money to help them. As Christians we cannot rejoice in their difficulty, but we should help them and show them that we have also forgiven them." Jim had just remembered the . . . "as we forgive them that trespass against us" . . . and quite normally and naturally had put it into practice in everyday life.

John: His letters (when there are any) would even puzzle a chemist in deciphering them. His grammatical knowledge of rules is reduced to the term of "past tense" and all he says is expressed in that tense. He has been following Christ for over forty years, always returning to the right path when he is found or finds himself off the road. It would be very difficult to find a man who has suffered more in his own family through his wife and children. Everything contributes to make things hard and painful for him, but he has not given in, and for one who knows some details of his life, he has done well in the spiritual realm. Patience and kindness of heart are not his main assets, but after some upsets I have always asked myself: "What should I have done in John's shoes, with his so often crushing burden at home?"

One night I heard the dog barking, and I went out and found John standing near my office door, saying he would like to speak to me. I knew that he would not come during the night for any trifle. He sat down and told me about his latest blow, more or less in these words: "Father, (he is old enough to be my father) I come to you with a very sore heart and I can no longer bear it alone.

Piet, my son (a notorious drunkard) has tried to come home again this night. As he was sneaking through the door, my wife heard him and invited him into the kitchen. Piet followed her, happy to have escaped his father's wrath. There my wife got a tin of strong beer out of a cooking pot and gave him a good helping despite the fact that he was already drunk. There was much laughter and noise going on until I went and put an end to that scandal. To think that such a thing should happen in my own village, between my own wife and son!" A lump came into his throat as he was telling me this, and stopped him from going on for a while, and I simply held my peace because there are moments when silence speaks louder than words.

After a while I suggested that we should pray together, and then a deeply-felt "De profundis" was slowly uttered: "Lord, have mercy upon me poor sinner, for I have failed to show to my wife and children what it really means to be one of Thy children and to follow Thee. I have failed to be for my family a living illustration of the Life which comes from thee. Lord have mercy, Lord, help me to be really and truly Thy witness, that I may not so much speak to them of Thee but show them that Thou art within me and that my whole life belongs to Thee; Lord have mercy upon me and give me strength to be truly Thy child, faithful and happy. . ."

"Can they really grasp it?" Yes! And thank God there are many more like Jim and John.

M. Buchler.

in The Tsonga Messenger.

Christian Council

CALL TO PRAYER

AS Christian leaders in our land we are profoundly disturbed at the growth of those features in our national life which obscure the vision of God, create barriers between those who are members of one family, and quench the life of the Spirit in many of our brethren.

We have taken unto ourselves the call of Paul the Apostle to the people of Ephesus when he wrote:

"Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

Let all bitterness and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

We ourselves long to respond to this call, and to share

the fruits of obedience to the Divine Will with brethren of all races in our beloved country. But we cannot ignore the power of those passions which belong to unredeemed human nature, and this leads us afresh to turn to Him Who alone can order the unruly wills and affections of sinful men.

We pledge ourselves on Whitsunday to observe a time for deep searching of our own lives, casting ourselves in prayer before God, that we may both perceive and know what things we ought to do, and may have grace and power faithfully to fulfil the same. To the observance of such a time of prayer and dedication we call upon all who share our concern and our faith.

We urge that in the places where people are accustomed to worship there be prayer, preceded by confession, since we have all sinned. The burden of our present distress is the fruit of failures and weaknesses in our human relation-

ships during the past, from the guilt of which none of us is free.

It is our firm conviction that God the Holy Spirit can grant us a new experience of love for one another, a new willingness to consult together without fear or prejudice,

and a new determination to work, as strength is granted us, for the establishment of justice and righteousness among all men. Without this we cannot grow into the measure of the stature of the fullness of Christ.

Sursum Corda

READERS of the *S.A. Outlook* wonder at times why this Latin phrase is placed at the head of a section of the paper devoted to reflection and devotion. As one of those readers I do not profess to speak with authority; but I have been led to look into the meaning of the phrase in the light of its history; and what has interested me may be of some value to others. The challenge, "Lift up your hearts" recalls a slogan popular during war years. It took the form of a question, "Are we down-hearted?" To which the resounding answer always was "No!" To be down-hearted meant that confidence and courage had melted away and that hope had fled. In war-time that means that the battle is already lost. Now, in a true sense we are always at war "in the fight 'twixt light and darkness for the good or evil side." And those who are on the side of light and good are sometimes discouraged, down-hearted. Then it is that the challenge is needed. Lift up your hearts!

Those who use the Book of Common Prayer are familiar with the phrase as it occurs in the Communion service; and there the response is,

"We lift them up to the Lord."

That response carries the mind back to the one occasion on which the phrase is found in Scripture. In Lamentations 3, 41, we read "Let us lift up our hearts with our hands to the Lord." In prayer we lift up our hands, sometimes clasped, sometimes outstretched, as a gesture of desire, pleading. As an outward and visible sign of emotion it speaks for itself. But every outward sign tends to become formal and unreal. Religion is continually dogged with

acts and attitudes which have lost their significance. Nevertheless, while we are in the body we cannot do without what is outward and visible. But in order that it may be kept alive and fresh it is necessary that outward actions be accompanied with the vitality and warmth which only the heart can supply. As Burns sings,

"The heart aye
's the part aye
That makes us richt or wrang."

Moreover, in order to maintain our confidence and courage in the long fight against darkness and evil, it is not sufficient simply to whip up our own feeble hearts. If we are to fight the good fight of faith we need strength from a higher source. "Our sufficiency is of God" "I can do all things through Christ who strengthens me." But if we are to derive strength from on high our prayers must be vital and not formal. We are all at times constrained to confess with the King in "Hamlet."

"My words fly up, my thoughts remain below.

Words without thoughts never to heaven go."

"Man looketh on the outward appearance, but God looketh on the heart." The reason why so many prayers seem to be unanswered is that we lift up our hands without our hearts. Of that the *sursum corda* is a continual reminder.

And what is more, those who lift up their hearts to the Lord find that they touch "the Heart of the Eternal (which) is most wonderfully kind" and draw therefrom comfort and courage and grace to help in time of need.

J.B.G.

Margaret Wrong Prize

To the Editor, *The South African Outlook*,

Sir,—You will know that a Committee in London has been organising a fund to perpetuate the memory and work of the late Miss Margaret Wrong, so well known for her great service in promoting literacy and the distribution of books in Africa.

The Fund has not yet reached the dimensions called for in our plans and we would be grateful if you would give the matter any publicity calculated to call forth further contributions.

Our immediate object in writing is, however, to ask your

help in making it as widely known as possible that our Organising Committee is making an immediate start in carrying out its plans. We are organising a competition in 1950 and offering a prize for the best original composition by a writer of African descent resident in a specified section of the African continent. I enclose herewith a copy of the regulations for this competition and would be grateful if you would give it special publicity.

Yours truly,
T. COCKER BROWN,
Secretary.

* * * *

REGULATIONS FOR 1950

1. A silver medal and a money prize not exceeding £5 will be offered in 1950.
2. In 1950 Manuscripts are invited from Southern Sudan, Somaliland, Uganda, Kenya, Tanganyika, Zanzibar and the Belgian Congo.
3. The length of Manuscripts should be not less than 5,000 or more than 15,000 words.
4. The language may be English or French.
5. The Manuscript must be of an imaginative character or descriptive of African life or thought, and suitable for general reading.
6. Manuscripts should be addressed :—
"The Margare. Wrong Prize"
c/o The International Committee on Christian Literature for Africa,
2 Eaton Gate,
London, S.W.1.
7. Manuscripts must reach the London Office of the International Committee on Christian literature for Africa before 1st December, 1950.
8. In the award of the Prize the decision of the Trustees will be final.

To All Zulus

This is an earnest appeal to all Africans belonging to the N tal and Zulu tribes to help to preserve their tribal history. To further this purpose we are offering prizes for the best essays on this subject.

No matter how small the tribe may be, we would welcome information about (i) its origin ; (ii) present locality ; (iii) tribal history ; (iv) the genealogy of its Chief ; (v) the *izibongo* of its chiefs and other prominent men of the tribe, and (vi) any incidents of special interest. These facts must not, however, be copied out of books, but found out from the old men and women of the particular tribe, whether it be Baca, Ntuli, Qwaße, Dlamini, Xholo, Biyela or any other.

There will be four prizes : a first prize of £25, a second of £15, a third of £10 and a fourth of £5. Smaller prizes will be given according to the number of essays received.

These essays should be clearly written, and should have on them the name and address of the sender, and they should be sent to Mr. D. McK. Malcolm, University of Natal, Warwick Avenue, Durban, before August 10, 1950. They may be written in either English or Zulu.

In the face of the rapid detribalisation of Africans which is taking place, we would earnestly beg of you to give us as much information as possible, so that in spite of the changing times in which we live, these records may be preserved for all time, for they will be safely kept in the

Killie Campbell African Library, which is destined for the University of Natal.

D. McK. MALCOLM (MR.)

KILLIE CAMPBELL (MISS.)

220 Marriott Road, Durban.

THE GRACE OF THE LORD JESUS CHRIST

Saviour, Thy grace bestow

For I am thine,

My joy of joys to know

The truth divine.

Thy Cross is my strong tower

To which I flee :

There do I find the power

To follow Thee.

Thy Spirit bears me up

In work and strife.

Thy favour is the cup

That stays my life.

Fair is my home above

Where glory is,

The Father's home of love

And endless bliss.

David A. McDonald.

New Books!

Once Dark Country, by A. W. Lee, sometime Bishop of Zululand (S.P.C.K. London : 7/6).

This book bears as sub-title, "The Recollections and Reflections of a South African Bishop." Albert William Lee was ordained as deacon in 1901 and as priest in 1903. In the latter year he began his missionary service at Hlaza-kazi in Zululand. One after another important charges were assigned to him until in 1935 he was consecrated Bishop of Zululand. All his service was given in the one diocese. Now in his retirement, after more than forty years distinguished work, he has told something of the story of his life. It is an entrancing story which warms the heart of the reader towards the writer. Bishop Lee with his linguistic gifts, his ability to get alongside men of every kind, his love for the saddle, his pioneering spirit, his faith in the Zulu people, and his devotion to the Kingdom had the qualities that combine to the making of a great missionary. In his youth he believed that the abundance of life which Jesus came to give to the people of the world could come about only through the spread of His message to mankind. In his old age he holds the view that the refusal to base all human relationships upon

the love, the self-sacrifice and the altruism of Christ's message is the main reason, if not the only one, for the present world situation.

His descriptions of Zulu life a generation ago, of remote parts of Zululand, of the beauty of Zulu names, of the personal attractiveness, despite glaring follies, of "stiffs" who wandered through Zululand, of prominent visitors to Zululand, and of the quality of many of the Zulu converts—these things keep the reader enchained. There is here a humanity too often lacking in ecclesiastical biography and autobiography. One is drawn to the author who, after describing entrancing scenery encountered in his journeys, makes the comment: "In these present days of advancing years and decreasing health, the recollection of all these rare and wonderful sights, sounds, and scents sweeps over me and gives birth in my mind to a strong home-sickness for them. Very often it was tough going, but how supremely well worth-while!"

However valuable the "recollections," some will think of even more value the "reflections" which the book contains. Here is the mature thinking of a man who has come close to South Africa's great racial problem. Native education, the economic condition of the Native people, methods of governing an emerging race, the successes and failures of the Church—these things and much else Bishop Lee discusses with a fulness of knowledge, a frankness and an individuality that, whether it wins the reader's agreement or not, at least wins his respect. In these days of one-sided and often hot-headed propaganda, it is refreshing to find one whose aim is truth, whether it be for or against his own race. He makes the interesting suggestion that the formation of a Council of Paramount chiefs might be helpful in interpreting their people to the Government and the Government to the people. "If after a few meetings they could arrive at a common statement of the economic and social needs of their people, and could advise the Governments in those terms, a much clearer understanding of the whole situation of the Bantu in South Africa might be achieved. Certainly their influence would be used on the side of moderation and restraint, and it might provide a promise of better things to come which would counteract the wilder communistic teaching now so prevalent in the country."

We would suggest that in a new edition a better map, showing mountains and rivers, be provided.

We hope the book will be widely read in Church circles, but even more beyond Church circles throughout South Africa.

R.H.W.S.

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Africa beyond the Union: The Hoernle Memorial Lecture 1949, by W. M. Macmillan (South African Institute of Race Relations: 2/6).

Professor W. M. Macmillan is well known to South Africans as a former Professor of History at Witwatersrand University and as the author of various outstanding books on African Affairs. His return to South Africa after an absence of fifteen years was an event of no common interest to all concerned with race relations. He is now Director of Colonial Studies at St. Andrew's University, Scotland, and has had unique opportunities of studying Africa in its length and breadth, by actual contact, research and hard thinking. From his present vantage-ground, what are his thoughts on the continent in which he has done such valuable work? Some of the answer is given in the Hoernle Memorial Lecture which he delivered last year—a lecture which everyone interested in the continent should not only read but study and ponder.

All the old qualities of Professor Macmillan's thought and style are here. Something of the turgidity, it is true, something too of the old habit of going off at a tangent. But eclipsing these, the old freshness and originality of thought and outlook, the fullness of knowledge, the fearless frankness, the realism, the handing out of merited praise or blame without respect of persons, and the human touch pervading all.

To some, one of the chief merits of the publication will be the attention given to the contribution, actual and potential, of the African himself to the solving of the problems of the Continent. In this connection Professor Macmillan is often disconcertingly frank. It is to be hoped that Africans will not be tempted, because of this frankness, to toss the book aside. The frankness is that of one whose *bona fides* are beyond question, and is indeed the fruit of a lifelong attitude of esteem for the African as a man and a fellow-contributor to the progress of the Continent. If Professor Macmillan declares that African opinion is more vocal than it is profound; that the West Coast teaches how the best-intentioned administration can be paralysed by obstruction and suspicion; that the vast majority of the Europeans who matter in Africa, official and non-official, are heart and soul in the work that keeps them there; that South Africans must be realist and cease to think they can limit their interest to guarding themselves or the fortunes of the white handful; that Africa is full of human needs that can be met only if European men and women will apply the fruits of past research and experience and give Africa the benefits of knowledge which is an embodied part of Western civilization; that, despite all that has been done to demonstrate African enterprise and achievement, the fact remains that the vast majority of Africans are backward and African intellectuals suffer from a perilous isolation; that African "labour" needs training, and by no means always gets it, as well as supervision; that Africa is no exception to the rule that all communities owe their character to slowly acquired and,

as a rule, inherited, skills which also give them standards of value and conduct, and Africa is almost destitute of tradition; that Africa's progress will depend on European help and example but also on a fuller African contribution than has ever yet been forthcoming; that the gravest threat to future well-being is the inflamed and excited state of African feelings in widely different parts of the continent; that African opinion has got to take its own full share of responsibility for removing the barriers to understanding and progress; that African development will be bogged down if it continues to be, or becomes even more, a matter of strife and contention; that common sense and stern necessity demand that South Africa now set itself to make adult, fully productive citizens of all its own people—if Professor Macmillan throws at us these and many other "hard sayings," it is for all sections of the population that come under his censure to ask whether what he says is true, and if it be true, to give heed to an honest, understanding and disinterested friend.

This is a publication whose value is out of all proportion to its size, a publication that deserves cool, determined, open-minded, honest consideration.

R.H.W.S.

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Broadcasting and Society, by Harman Grisewood, (S.C.M. Press, "Viewpoints" Series No. 15. 96 pp. 2/6).

The ordinary citizen accepts Broadcasting as one of the pleasant and valuable amenities of modern life. He realises to some extent that it is a tool of very great possibilities and that it is very important that it should be in the right hands. But the number of those who really reflect seriously about it and ponder the significance of the part it can play in keeping human life wholesome is comparatively small.

It comprises, however, an increasing number of Christian leaders, who are determined that it must not be entirely secularised. Many of these people, in South Africa as elsewhere, are concerning themselves with developing techniques for using it for the specifically religious purposes of worship, meditation or instruction. Others are more concerned about the effects of Broadcasting in general on society from the Christian point of view, and happily their number seems to be increasing.

It is chiefly for such people that this valuable little book has been written by the Controller of the Third Programme of the B.B.C. at the invitation of the authorities of the Student Christian Movement Press. The views expressed are in no way official but purely those of the writer, a man of clear Christian convictions who is very conscious of the growing process of secularisation of institutions and relationships that formerly reposed upon a Christian foundation.

"A process of repudiation by Society of Christianity

has been taking place for about fifty years and there is no evidence that this process has been arrested. . . . Society tends to represent the process of repudiation as evolutionary. This representation anaesthetises the patient during the amputation. Society will not admit that any repudiation is taking place. This is the sign of the anaesthetist's success. . . . Broadcasting must become adjusted to this situation as it intensifies, or become simply a symptomatic accompaniment to the process. It must take more and more an initiative unless it is simply to mirror the course of destruction that is being followed. If it mirrors this course *before* it is followed, it may play a great part in our salvation. . . . Broadcasting in our system now must be more 'in advance' of society; and of society's ills and dangers. If it turns aside from this challenge it will merely follow up behind burying the dead."

Of special value is Mr. Grisewood's insistence upon the responsibilities of the listener, which he reinforces with a suggestive quotation from the B.B.C. chief, Sir William Haley:—

"Broadcasting, without its responsibilities, is nothing. It is not a way of thought; it is not a way of culture; it is not a way of life. It is there to serve thought, so that people shall think for themselves. It is there to serve culture in such a way that people will turn more and more to active participation in the arts; go to the theatre; attend concerts; read books; use their hands; and help to build a community in which wireless is only a very small part of a full and satisfying life."

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The Two Villages, by Lord Elton. (Collins, 14 St. James Place, London).

Lord Elton has written Verse, Fiction, History, Politics, Religion, Autobiography. He is also known in the Broadcasts—"It occurs to me." This book comes under none of those categories. Its transcendental character is indicated in the opening sentence.

"This is a record of various reflections, and encounters, in a midland village during the course of one day in the summer of 1948, through the texture of which can be discerned here and there, as when two photographs are imposed upon the same film, glimpses of another village, belonging to another life.

Many of the reflections are suggested by the presence of a "lovely old man with twinkling eyes . . . in a cassock with a sort of little cape thing," who "gave the impression of holiness and gaiety."

Many diverse characters are introduced, the interest lying in their re-actions to this pure-hearted one.

There are talks on Dickens, Trollope, Arthur Machen, T. S. Eliot, the world of yesterday and the world of to-day, —the features and the dangers of our civilisation; also profound religious findings.

K.W.D.